

Student Review

Serving BYU's campus community since 1986

volume 1 issue 1

Provo, Utah

September 11, 1986

Surviving the Y: Grace Under Pressure

by Roger Leishman

This speech was delivered at the August 1986 Commencement exercises.

I once worked in a particularly hectic office. It was filled with fiendish devices of torture, including a Xerox machine that would maliciously burp ink on your white shirt. Above this monster hung a sign that said simply "Grace Under Pressure."

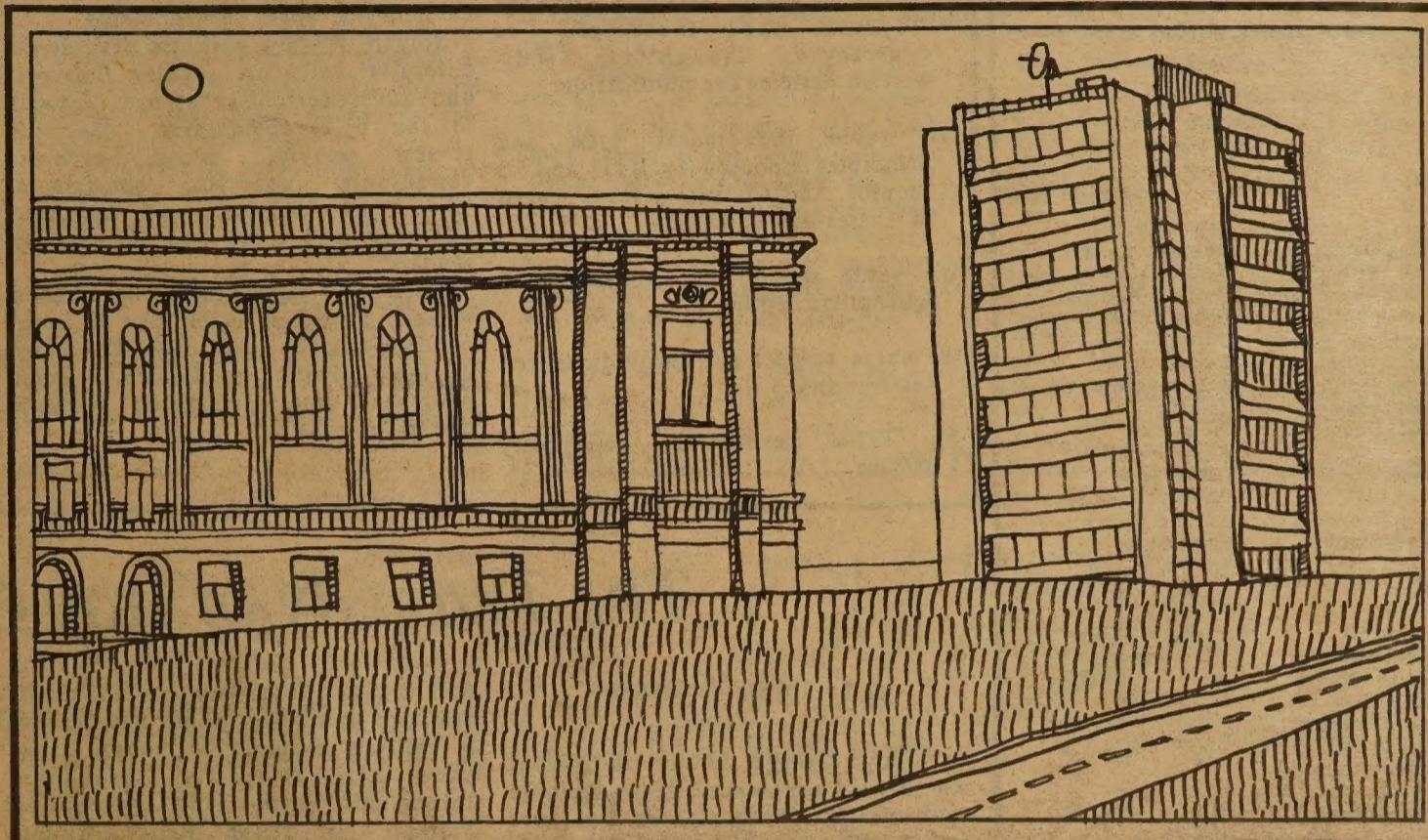
Our straight-laced boss never knew that the phrase actually referred to a record album by a loud Canadian rock group. But whatever its immediate source, the goal of grace under pressure has been an inspiration in my life, especially during my time here at BYU.

First, "Grace" is the imperfect English translation of the Italian word "sprezzatura": the ideal of the Renaissance Man. According to that ideal, you not only have to do everything, and do it well, but you also have to make it all look easy. This sentiment reappears in the modern anti-perspirant advertisement: "Don't ever let them see you sweat."

I am no Renaissance man, and when I sweat it shows. But with a reach far exceeding my grasp, I have tried while at BYU to become something of a student, a scholar, a writer, an actor, an artist, a musician, and a teacher, as well as a dutiful son and fun roommate. This is clearly impossible and certainly exhausting.

But after doing five impossible things before breakfast, you will discover with Alice that excellence is a wonderfully heady thing. And it's the refining pressures of school and life that make excellence a possibility, as you seek out opportunities to stretch yourself.

With this perspective, being at
see Grace pg. 3



Reaccreditation: A Response

by D. Mark Tullis

Accrediting agencies periodically review and evaluate a university, its students, faculty and administration. In April, 1986 (the year *Student Review* began serving BYU's campus community), a visiting review team consisting of notable university presidents, deans, and faculty from several western colleges visited our campus to make their evaluation and report on the general status of BYU.

This review team enjoyed access to virtually every department, college, center and financial record. The team was also aided by a complete and comprehensive self study, carefully compiled by a BYU committee from each department and college's self-evaluation.

The review team's final report reflects the perceptions and attitudes of students and faculty obtained by numerous interviews and surveys. From this mountain of amassed data the reviewers drafted their findings into a comprehensive document known as the Reaccreditation Report--which was made available in July and is easily obtained in the reserve library by any activity card-carrying BYU student.

The general tone of the visitors' report is strikingly laudatory. The reviewers were impressed with the handsome buildings and immaculately manicured grounds, as well as such innovations as our ultra-efficient touchtone registration system. They praise many departments and colleges on campus, including the social science and language programs.

Indeed, some of our best departments are considered excellent on a national level.

The review team also express valuable and valid concerns. For example, the report states that BYU could benefit from more "loyal opposition"; that is, concerned students and faculty who recognize opportunities for improvement and actively strive for responsible growth and change.

This presupposes that some debate, dissent and even controversy in achieving the goal of a more vibrant and stimulating intellectual environment is necessary--certainly a reasonable recommendation.

Of course our campus is home to some heated debates, with a variety of viewpoints argued by zealous partisans. But what issues do

see Reaccreditation pg. 3

Doonesbury



BY GARRY TRUDEAU

This Week in Review

Religion.....	4
Campus Life.....	5
For Enquiring Minds.....	5
Op/Ed.....	8
Moles.....	8
Arts and Entertainment.....	10
Movie Review.....	10
Concert Review.....	11
Album Reviews.....	11
Bloom County.....	13
Calendar.....	15

Student Review

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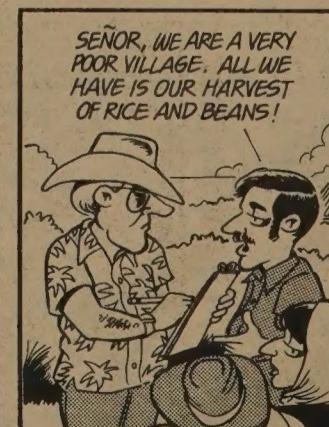
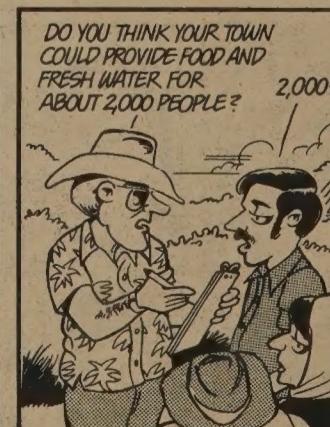
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Maeser Building

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artists
writers,
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Doonesbury



Welcome to Student Review

Student Review will appear each Thursday during the regular BYU semester. It will include commentary on national, local, and campus concerns. By approaching issues and ideas from a student perspective, our writers and readers will be able to better integrate their studies into the broader spectrum of life, and identify and interpret their beliefs and moral standards within the context of the campus and world environments.

These examples have been sobering but useful. We recognize the risks involved in this endeavor, but are committed to the ideals of free speech and vigorous thought. Student Review is confident that balance, fairness, and responsibility will result in continued success and service.

We invite all members of BYU's campus community to become involved in Student Review. Read our weekly issues; patronize our advertisers; and express your support for this project to other students, faculty, and administrators. We also invite interested individuals to contribute their time, talents, and energy to the production of the Review.

Student Review is a forum published by and for students. We expect to make mistakes; we cannot be all things to all people. But we are firmly committed to the free exchange of ideas, as well as to responsible citizenship in the BYU community.

The Editors

The Tragedy of Boy George

by Jill Bartholomew

Boy George is an individual whose very appearance stirs up public controversy. When George was first introduced to America with his British pop band Culture Club, he had lovely long hair and unusual semi-Oriental clothing, and wore more make-up at once than an Avon lady could sell in a year (a trait of his which kept most Americans guessing as to what kind of a man this "Boy" really was).

Since that time Boy George--his real name is George O'Dowd--has not failed to keep the interest of the public. Last year, he shocked the world when he cut off all of his hair and dyed it bright orange; and in early July of this year, he again made world-wide news for something even more unexpected.

Boy George was admitted to a hospital for treatment of his heroin addiction. Several of his friends, including British pop singer Marilyn and George's brother, Kevin, were arrested on charges of conspiring to supply George with the drug. In late August, they were released after the trial for lack of evidence.

According to the July 10th issue of The Times of London, Boy George

had a \$1,100 per-day heroin habit. His well publicized plight has become a chilling example to young drug-users and prospective drug-users throughout Europe and the United States. Mr. David Mellor, Under-Secretary of State in the British Home Office, in speaking to the European Parliament in Brussels said: "The tragedy of Boy George is that he shows all too clearly how even the most successful can fall from grace when they fall into the grip of drugs."

Probably the most shocking aspect of his drug habit to his fans is that Boy George had quite an influential part in the anti-drug movement which he initiated along with many of his fellow musical artists. The anti-drug message became a popular one, and the artists sang it as if it were their religion. Whether the anti-drug messages were effective in deterring their use is difficult to say; but if the music did have an effect, how convincing is Boy George's message now--after the revelation of his own heroin addiction?

Contemporary musical artists around the world have become crusaders against social ills from hunger to homelessness. The more popular their stand is with the

audience, the more popular the song and the singer.

Whether it be Madonna prancing through a tune about teenage pregnancy or U2 crying for peace in a world of war and hate, George's example evokes curiosity as to how dedicated these artists are to their causes. Are these people genuine in their claimed beliefs and concerns? Or are they merely hypocrites, hoping the position they have taken is popular enough to make a hit?

The plight of George O'Dowd is significantly more than a successful person falling from grace, because the credibility and honesty of all musical artists who plead for causes is brought under scrutiny.

In the meantime, Boy George is back in the studio recording a new album. His fans and the general public now face the responsibility of determining whether the music and message of Boy George and other pop artists is genuine or deceitful.

Much has been said of the persuasive power of song. This power is real; but if a traitor sings the national anthem, it is offensive to all those who hear it.

BY GARRY TRudeau

Reaccreditation from pg. 1

we choose to debate?

The Y often becomes the object of national attention--not for our perennial passing game or wholesome haircuts, but for our ludicrous obsession with petty concerns. We gleefully exchange venomous letters about parking, Boy George, and MTV. Yet we are often unwilling or unable to deal with controversial issues when the controversy concerns matters of consequence.

Perhaps this squeamishness stems from a misguided perception that to criticize an institution inevitably means to willfully attack or subversively undermine it. But it is possible to be loyal and yet oppose--choosing not only to criticize constructively and respectfully, but also to contribute whole-heartedly. In fact, that may be a higher loyalty than passive acceptance of the status quo.

In discussing the need for healthy "loyal opposition," the reviewers ask "Can academic freedom exist at BYU?" According to BYU's self study, it can. In fact, the following statement from the study asserts that:

While there are some public policy, moral, and religious positions that BYU faculty cannot advocate with impunity, there is hardly any subject that cannot be explored,

Grace from pg. 1

BYU has been at times like living in a hurricane, and I have not always weathered the gales or bourn the pressure with the ideal appearance of Graceful ease. On the other hand, it's been the challenges, frustrations, and impossible demands that have allowed me to grow. I have not achieved everything I aimed for in my years at the Y--my home teaching isn't done, and Sharlene Wells still hasn't asked me to Preference. But the fact that I am here today means that some dreams do come true.

Even as the pressures of college life have made it possible to approach, however distantly, a Renaissance Gracefulness, they have also taught me about another kind of Grace: the graciousness to handle the pressure itself. My family and my roommates will tell you how dismal I am at this virtue. With every test and every paper, I become an ogre around the apartment. I've struggled to learn a little patience, and wasn't really sure I'd make it this far. But somehow we all made it.

Having reached graduation, the strongest feeling--more than relief, or even disbelief--is gratitude. And since I cannot express the gratitude of all the graduates, forgive me if I share my own.

I am grateful for my family's love and my parents' support, both for 21 years as a dependent, as well as the one year of independence. Over the years BYU has brought me a series of great friends and fun roommates. I have also been blessed with valuable jobs and understanding employers, and the opportunity to participate in far too many extracurricular activities. My mission in

described, evaluated, analyzed, and opened for debate within the classroom.

No one claims that achieving this ideal will be easy. The self study goes on to say that "difficult discussions" will arise with the need for "good taste, appropriateness, methodological soundness and the obligation of responsibility that accompanies freedom." Any university (and every individual) faces a continuing quest for balance.

The self study concludes that "the only point of closure is that the University will not freely tolerate an advocacy of its destruction through attacking the foundations of the religion that sustains it."

Within this reasonable limit, we can safely and freely discuss and debate any idea. As the Gospel teaches, truth will prevail in a free marketplace of ideas.

The reaccreditation report itself states that within the context of BYU's mission, the faculty enjoy real intellectual liberty. Academic freedom is also available to students--if they desire it. Too often this freedom is never exercised. For example, the review team concluded that the Harold B. Lee Library is heavily used, but for the wrong reasons. They described the library as a lively arcade for "socializing conversations and activities."

Similarly, many students manage to escape intellectual stimulation.

particular provided an academic intermission that continues to bless my life every day.

And I guess I got an education in there somewhere. I am grateful for the lessons learned, and for the many outstanding teachers who gladly taught them.

I could count all those blessings at any university. BYU, however, is unique. Inspiring, exasperating, exhilarating--and unique. I'm grateful for the spirit that is here, for the perspective it has offered, and for the opportunity to learn from and with men and women of God.

I'd especially like to thank President Holland for his challenge to endure and to excell, however long and hard the road. And for his promise of hope--I have learned through long experience that there really is a Grace that will sustain us as we strive to complete the tasks set before us.

As we exchange the pressures of school for those of the real world, I recognize that nothing really changes. Wherever we go and whatever we do, life will be lived under pressure. My final challenge to us all is to endure and enjoy that pressure--gracefully, graciously, and gratefully.

Doonesbury



According to a survey commissioned for the reaccreditation report, BYU students perceive that they are seldom required to read critically, write precisely, or think creatively. Whether by default or design, many students are not gaining the real benefits of what the accreditation committee describe as outstanding facilities, competent faculty, and diverse programs.

A final major theme of the evaluation was the need for increased pluralism. The reviewers suggest that the apparent lack of diversity in BYU's faculty and studentbody is detrimental to the quality of education.

Similarly, the BYU self study recognizes the decidedly homogenous nature of this campus. (Our studentbody seems to be something akin to lowfat milk: white, thin, and wholesome.) The university administration is actively recruiting students and faculty from a variety of backgrounds while trying to understand and meet the needs of different groups.

In spite of these calls for increased pluralism, we should recognize the real diversity that already exists at BYU. Yes, we are

mostly LDS. But students and faculty come from all over the nation and the world, from various cultural and ethical backgrounds. And despite the seeming monolith of the Church and Gospel, there is a wide range of beliefs and ideas on many subjects and issues.

The reaccreditation report extols our outstanding physical facilities and the wholesome campus atmosphere--perhaps because these are our most visible characteristics. But they also acknowledge the academic substance that can and does exist behind the tidy lawns and neat haircuts.

BYU and the church's commitment to exceptional facilities and a competent, dedicated faculty provides a fertile environment for education. But learning also requires the freedom and opportunity to analyze and speak out.

This campus offers a diversity of ideas, beliefs, and personalities that are worth exploring, tolerating and cherishing. By actively participating in the continuing quest for truth and understanding, we can realize President Kimball's vision of BYU as an "educational Mount Everest."

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Mother Theresa: Christianity Applied

by Christine Fisher

According to Mother Theresa of Calcutta, "The biggest disease today is being unwanted, uncared for, and deserted by everyone." Mother Theresa met recently with President Reagan during her recent trip to the United States to discuss the establishment of a center for AIDS patients in New York City. The president quickly offered his assistance. Who is this 75 year old nun who stands only four feet eleven inches tall and has the ear of the president? And what is the nature of her work that has made her an international symbol of goodness.

Mother Theresa remains immune to the praises that have been heaped upon her, however, maintaining that she is merely an instrument in God's hand. Upon accepting her Nobel Prize she commented, "Personally I am unworthy. I accept in the name of the poor... (B)y giving me the prize they've recognized the presence of the poor in the world." She sees herself as a woman with a calling--a calling which came from God in 1946. While on a train headed for Darjeeling, she says God spoke to her. The message was as follows; "I was to leave the convent and help the poor while living among them. It was an order. To fail it would have been to break the faith."

Two years later, with the approval of Rome and a three month crash course in nursing, she traded in

her habit for a simple white sari and left the comforts of her teaching order. She entered the slums of Calcutta to find a horrifying scene of poverty, death and disease. At first, she attended to people right on the street. Eventually she founded the order of the Missionaries of Charity, an order of nuns which maintains homes for the dying, leper centers, nurseries and schools for abandoned children. Of her work Mother Theresa has said:

My community is the poor. Their security is my own. Their heart is my own. My house is the house of . . . the poorest of the poor; those who do not eat because they do not have the strength; those who collapse on the sidewalks, knowing they are about to die while the living walk by without even looking back; those who do not cry because they have no more tears left.

In a conversation with Curtis Bill Pepper she recalls her first day in the slums of Calcutta:

Such a beautiful day. To meet Christ face to face in the poor. He was there, the hungry Christ, the naked Christ, the sick Christ, the homeless Christ--the touch of him in

this distressing disguise gave me great joy and peace and strength.

While it is true we need reform, what happens to the needs of those who cannot wait to feel the effects of these reforms? Doesn't our view of mankind have an effect on our ability to make changes in our society? And what happens to our sense of urgency and awareness if we keep ourselves too far removed from those who suffer? This is the essence of Mother Theresa's contribution that transcends dispute. By willingly immersing herself into a segment of society which most of us for all our lip service manage to avoid, she has forced us to confront ourselves with these questions.

As Latter-day Saints we are not exempt from these questions. During a regional representatives seminar, President Spencer W. Kimball once made the statement, "I do not worry about the members of the church being unresponsive when they learn of the needy as much as I worry about our being unaware of such needs." Some of us may look to the church and say, "Why doesn't the church do anything about that?" when the real question is why don't we do anything about it; we are the church.

In an age where as one journalist wrote, "selfishness is legitimized", we need Mother Theresa. We need to be reminded that a civilization that has no time for tenderness is no civilization at all.

ANONYMOUS This Week: In defense of Grades

My pre-college years were filled with a deep drive to get good grades. For me the marks of a good education were all those little A's that so often lined the right margin of my report card. I'll confess, I worked hard; grades were very important.

Then I thought I saw the light: grading or any system where the teacher evaluated a student's learning was absurd. "How meaningless and counterproductive to real learning!" I declared.

But now I have come full circle and again feel that grades are important--but not important in the sense they were before. I still don't believe that grades are a measure of how successful I might hope to be in the world of work (though I can't be sure because I've never really been there before). I find that the qualities that have allowed me to consistently pull down top grades are the same qualities that will make me an effective bread-winner sometime in my unsure future.

Let's take a look at some of the important things that I, the eternal student, have done to amass a high GPA:

- I fulfill the assignments on time without fail. If the paper is due tomorrow it is due tomorrow. I'm shocked when some of my fellow students expect their teachers to give extensions.

- I have learned to read not only the textbook but also the teacher. I find out that the teacher

wants and I give it to him even though it may not be the best way or even if I think it is plain stupid.

- I am not above brown-nosing. Let's face it, even the teacher that claims strict objectivity in grading can swing your grade one way or the other depending on personal preference.

- I work hard. I have had to sacrifice other things to read countless chapters and write endless papers. To go to class without being prepared is a cardinal sin.

- I bring creativity and spice into my work. Giving the teacher what he wants usually does not mean producing generic essays, it means filling them with innovation and risks.

Now go back over the above points and relate these qualities to a job situation.

The teacher/student relationship seems very similar to the boss/employee relationship and perhaps is identical. If we cannot tolerate someone controlling our time and our fate we'd better look for a way to be self-employed.

In the end, though I think the above ideas are accurate generalizations, I must confess that while grades are important to me they are not the primary focus of my college experience just as earning money will not be the top concern when I finally (heaven forbid) have to get out and go to w, wo, w, wor, w--well you know what I mean.

Editor's note: You too can be ANONYMOUS THIS WEEK (or next week or the next). If the occasion permits, we will be printing an anonymous article in each issue.

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Campus life

My Quest for Yoga at BYU

by Brian J. Fogg

I sometimes wonder if I'm the only person at BYU who has ever wanted to take a yoga class. I know yoga sounds far out. Perhaps "yoga" is asking too much of this community, but let's take a look at the catalog.

Hmmmm . . . yoga. I suppose it would come under the college of physical education. Page 245. Physical education is divided into two categories--dance and sports. Well, I really doubt that yoga is considered a dance, so it must be a sport. Here we are: "Equitation," "Jogging," "Synchronized Swimming," "Rhythmic Swimming." I don't see it. No yoga at BYU?! I can't believe it.

Maybe it's under a different name, like: "PE 565, Therapeutic Modalities in the Treatment of Injury." Probably a nice euphemism for a massage class. Darn, too many prerequisites for me to take during this lifetime. Now let's get back to this yoga business. Gosh, I can't seem to find it.

Maybe it's not even in this section at all. How about looking under Recreation Management and Youth Leadership section? Naw, I just can't see the EFY counselors doing yoga.

How about Health Sciences? You never know. Here's one of my old favorites: "Health 129." Definitely no yoga there. "Health 493, Health Protection and Management" is also out. "Health 536, Social Hygiene?" Social hygiene? Read on: "This class prepares prospective teachers to instruct in family life education as it relates to health. Emphasizes sexual maturation, family health problems, parenthood, and other social hygiene factors." A long way of saying, "sex ed. and V.D. prevention." "Social hygiene," indeed! I'm going to have to remember that one.

Well, no luck with Physical Education. Perhaps it's in another college altogether. Business and Management? I can see it now--lotus position and Lotus spreadsheets. Humanities? Maybe hidden somewhere under Asian studies.

OK, here's my final try. It must be in the College of Family, Home and Social Sciences (obviously--everything else is). Which department? Oooh, let's try Psychology. "General Psychology"? No. "Mind, Dreams and Consciousness"? Closer. Ah, here we go. BYU's answer to my quest for a yoga class: "Psych 342, Abnormal Psychology: Dynamics of maladjustment; review of major psychological disorders and therapeutic procedure." That must be for me!

"Beep beep beep, beep beep beep."

Welcome to Brigham Young University's telephone information system. Enter an action code . . . now."

ASBYU: Getting involved in Student Government

Editor's note: This article is part of a four part series on how to become involved in politics on various levels as a college student.

by Jon Coleman, ASBYU President

As we begin another year at Brigham Young University, we are all faced with the challenge of how to spend our time most effectively. There is no set answer to this question. Most will agree, however, that the University offers many opportunities to become involved in areas on campus that can supplement our academic experience. One such area is student government.

Our student government, The Associated Students of Brigham Young University (ASBYU), provides many

campus services and events throughout the school year. ASBYU-sponsored activities run the gamut--from dances to symposia, from book-buy-back to Friday Night Live. The ASBYU theme for the 1986-87 school year is "Winning With You". As the theme implies, we want to work closely with the student body in order to assure the most success for the University. This fall and winter there will be a variety of volunteer positions available in ASBYU, and anyone who would like to become involved will be guaranteed a position.

The process of becoming involved is simple. All a person must do is pick up and fill out a volunteer information sheet. The forms are

available at the ASBYU receptionist's desk on the fourth floor of the Wilkinson Center. The purpose of the information sheet is to help place a person in a position that he or she would find the most interesting. If you would like to work in a particular office within ASBYU simply indicate this on the form.

No matter where you are from, what you are studying, or how long you have been attending BYU, you can become involved in ASBYU. You need no prior experience. In order for ASBYU to serve the student body most effectively we need your help. Our doors are open to you. As we work together to create a greater university experience, we will also win together.

For Inquiring Minds

FOOTBALL TICKETS TO SPARE

Most are familiar with the new brainstorm for distributing football tickets. The voucher system has been ill-received by most of the campus populace, however. Few want to buy a packet with tickets for just one seat; sales are at an all-time low. With little hope of coming up with a system of distribution that will be acceptable to the student body, Special Events will be simply giving the tickets away to whoever wants them and in whatever quantity. Pick up a few dozen today.

FOLK DANCERS WILL TOUR BYU

In early October, for the first time in the group's history, the Folk Dancers will be touring our very own campus. On October 3, the Dancers will begin their tour in the Clyde Building Lounge. Then on October 4, 6, and 7, they will perform in the Kimball Tower Lobby, in the SFLC Step-down Lounge, and in the JSB Relief Society Room. Tickets are available at the MARB Copy Center.

NEW DANGER ON JSB RAMP

Due to all too frequent violations of the "no bike riding down ramp" sign at the top of the ramp south of the JSB, University Police have announced a new policy effective immediately. To reduce the number of casualties resulting from innocent pedestrians being run down by these inconsiderate bikers, any student witnessing such a violation is now authorized to ram a large stick into the spokes of the offender.

Doonesbury



BYU INTRAMURAL ELIGIBILITY RULES

1. All current full-time students (8.5 semester hours) are eligible.
2. All current full-time faculty and staff are eligible.
3. You may only play for one team in any particular sport.
4. Current intercollegiate athletes are not eligible to participate in the equivalent intramural activity. Current is defined as from one season to the next. This includes Varsity, J.V., and Red Shirts.
5. Married non-students are eligible under the following conditions:
 - a. They must be the spouse of a full-time student.
 - b. They must purchase a spouse card from the Wilkinson Center Photo Studio.
6. Part-time and non-students are eligible under the following conditions:
 - a. They must obtain an Intramural activity card at the Intramural Office for each semester in which they participate. There will be a \$12.50 charge that covers participation in intramurals and an ID card. A picture ID is required to purchase this card.
 - b. Non- or part-time students are eligible to play only for the BYU ward in which they reside. They cannot play for an independent team.

Additional rules and information are available in 112 RB or ext. 6654

Off the Beaten Track: Abbey of the Holy Trinity

"C'mon, tell me. Where are we going?"

"Ah, I can't do that. That would wreck the surprise."

"Well, you said that you wanted to be less secretive. This is a good time to start."

"Hm... I don't know."

"Come on."

"All right, Nance, but promise me you'll act surprised anyway."

The car glided north past Salt Lake. Billy Joel came on the radio.

"The Abbey of what?"

"Of the Holy Trinity. It's this monastery that's just a bit beyond Ogden in Huntsville. Hard to believe there is actually such a thing here in the heart of Mormondom, huh? You ever heard of it?"

"Huh-uh."

"Well, I think you're going to like it. It's kinda cool. I mean, it's such a different lifestyle than what you or I have. The first time I went to the Abbey was with my music history class. We went up to hear the Gregorian chants the monks sing seven times a day."

"I really like Gregorian chants."

"Ever since I went to the Abbey for the first time I kinda got into them. I guess they are a form of worship for the monks, but I find them quite relaxing to listen to."

"In Ogden we take the 12th St. exit. We stay on this same road and go up through the canyon."

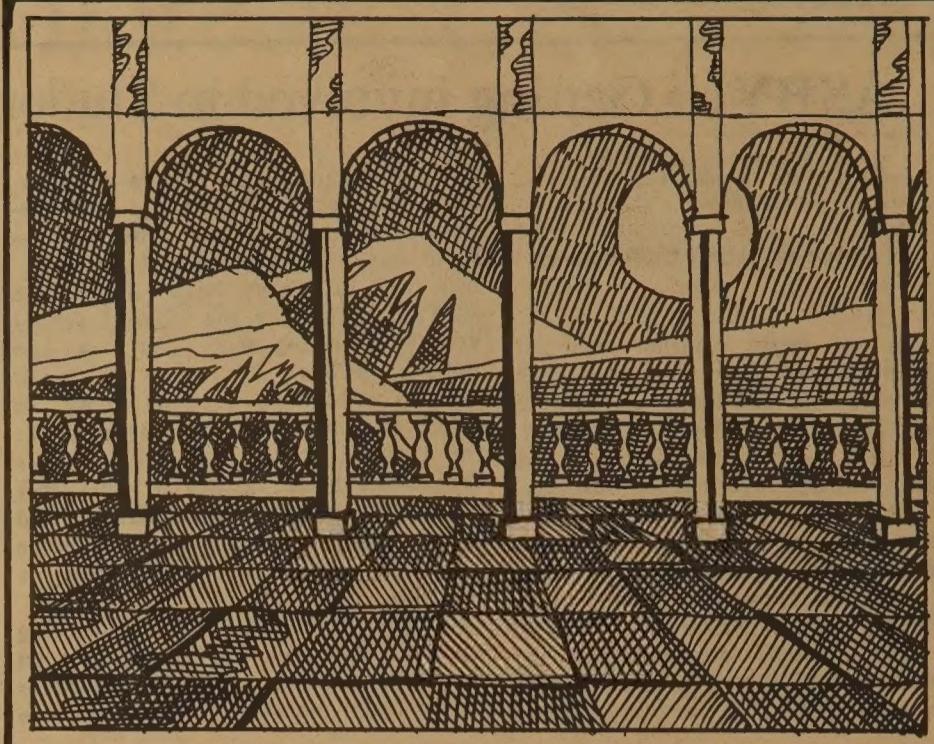
"You know, one of the things that I found really strange the first time I went was that a few of the monks there looked about my same age. That brought it all home. Most of the monks there are older, though. Some have lived there in Huntsville most of their lives."

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"So what else do they do with their time?"

"I'm not sure. They do some farming and keep bees. The day starts at 3:30 with their first chant. Then they have various services that continue throughout the day. I suppose they work on the farm in the meantime."

"It looks like we will get there in time for the service that starts at 2:15 pm. They have one at 5:30 and one also at 7:30 that I thought we might go to but I wanted to get up here before 5:00 when the visitor's center closed."

"Visitor's Center? What for?"

"They sell some wonderful bread and all sorts of honey. Oh, they also

have a movie that explains about their life at the monastery."

We reached Pine View Lake. From there it was exactly five miles until a sign marked "monastery" told us to turn right.

"We're almost there."

"It's really pretty up here. It seems so secluded and peaceful."

"It's an appropriate place for a monastery I'd say. But I wouldn't choose to live up here."

"Why not?"

"Well Nancy, I don't know. Maybe because I wouldn't be able to bring you up here."

We arrived. The radio died with the car engine. The void was filled with a reverent silence.

B.J. Fogg

Student Initiative

The Cheer Squad recently took first place in a competition involving many universities around the nation. Go Blue! Go White!

Our plaudits to Barclay Burns for his efforts in starting a non-profit organization to combat world hunger.

Devendra Bhagat, a graduate student from India, recently attended the Second International Symposium on Human Factors in Organizations in Vancouver where he presented a paper that was well-received. His study dealt with administrative styles and ward atmospheres in psychiatric facilities in the U.S. and India.

BYU student Greg Madsen did some traveling this summer. Besides the more common exotic places like India, Nepal, and China, Greg spent some time in Burma. Ever hear of anyone else going to BURMA? Probably not.

It seems that our student officers are also setting pace with initiative. Reed Demourdant, like many students got married this summer. He married Gayann Judd. Best wishes to Reed and all other initiative takers. On the other hand, Jon Coleman and Adrienne Pearson are awaiting their initiation into married life in just a few weeks.

Once again President Holland has an excellent article in the Ensign (August 1986). Don't miss it!

Editor's note: If you know of something noteworthy or unique that a BYU student has done, let us know! Call 374-5367 and leave a message.

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WELL, I THINK I GOT EVERYTHING I NEED. MUCH OBLIGED, AMIGO!

WHAT IS ALL THIS FOR, ANYWAY, SENOR?

I'M... UH... AN ANTHROPOLOGIST!

YEAH, THAT'S IT, AN ANTHROPOLOGIST.

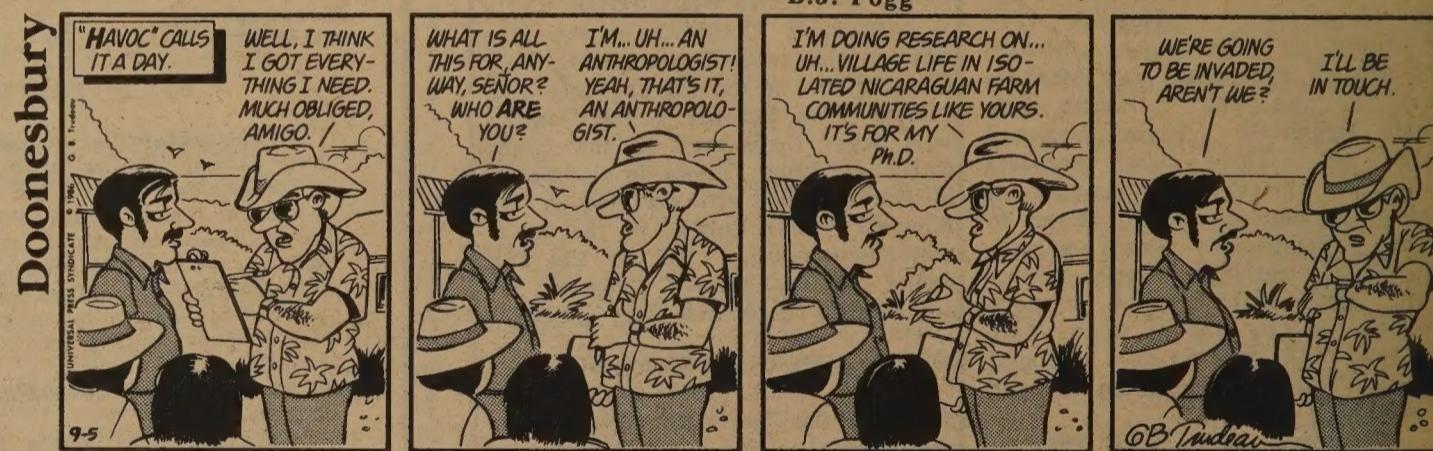
I'M DOING RESEARCH ON... UH... VILLAGE LIFE IN ISOLATED NICARAGUAN FARM COMMUNITIES LIKE YOURS. IT'S FOR MY PH.D.

WE'RE GOING TO BE INVADED, AREN'T WE?

I'LL BE IN TOUCH.

9-5

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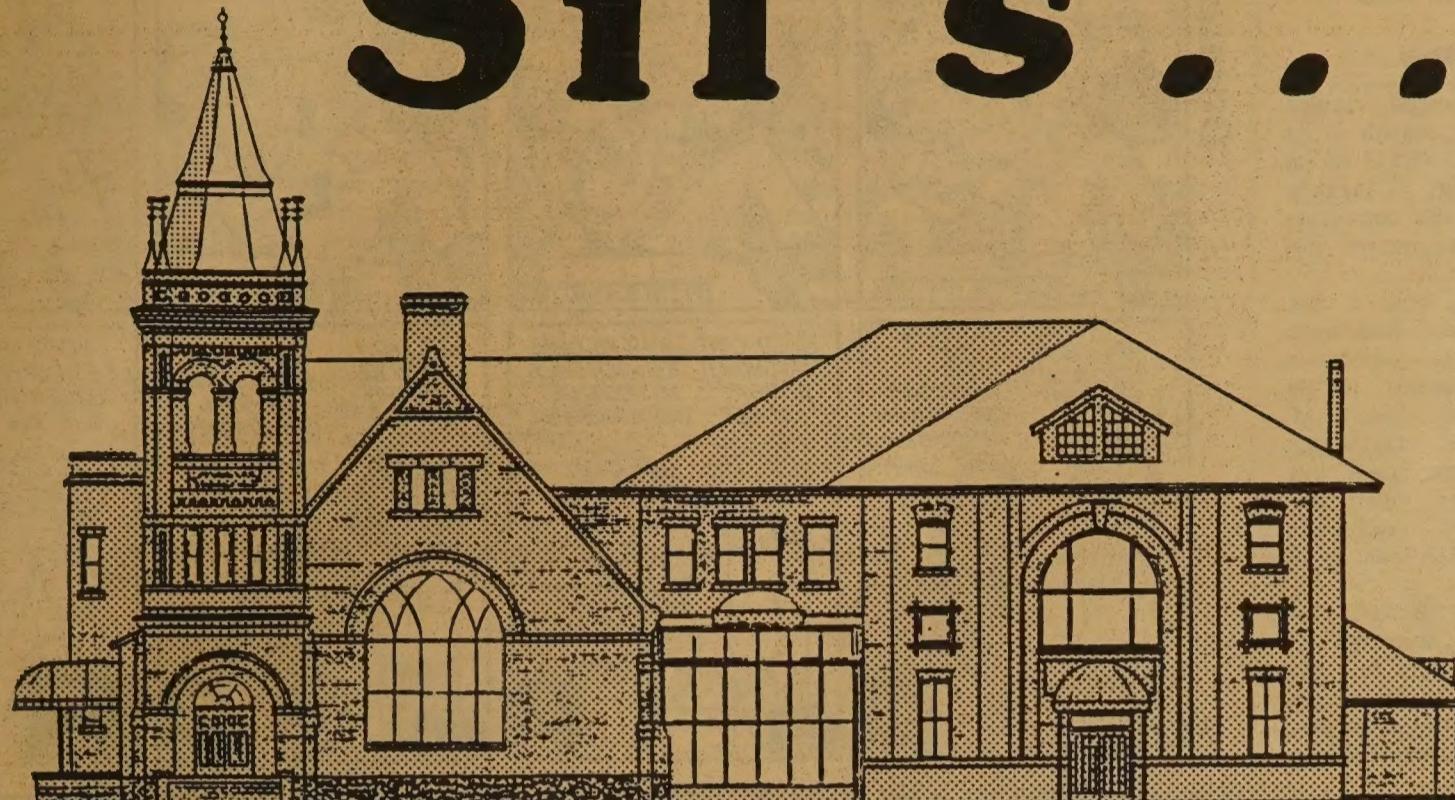
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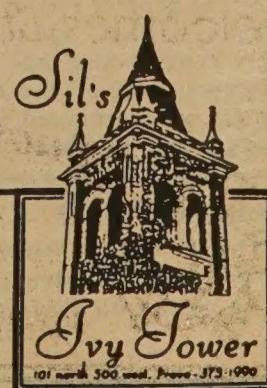
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op/ed

ASBYU's Problem isn't the A, it's the S

by David Rodeback

After a brief, blessed respite during the summer, the season is at hand for the return of ASBYU to its regrettably traditional, largely undeserved position as the conversational and editorial scapegoat of the masses.

That is precisely what I am trying to prevent. We have had more than enough second-rate editorials whose prime purpose seems to be making journalistic shish kebab of ASBYU and its officers. Don't get me wrong; I love Greek food, but even my stomach turns when the same stale leftovers reappear semester after semester on the same paper plate.

We all know that ASBYU is not perfect; not too many years ago its imperfections even sang to the thoroughly preposterous tune of an eighth of a million dollars in cost overruns. But it is simply too useful to throw away.

ASBYU obviously does much good for the university and the community. If it has done nothing for you lately--which I doubt--the reason is probably that you have done nothing for it. Yes, I know you paid your activity fee. I don't think you had much choice: it's part of your tuition. But have we still not learned from our national experience that apathetically "paying our taxes" and letting government do what it will, so long as it leaves us alone otherwise, is the best insurance against effective government?

So before we demand (again) something foolish like the abolition or overthrow of ASBYU, and before it becomes just one more victim of the popular crime of apathy, let's get involved!

Contributing is far more honorable than complaining. If you don't like decorating for dances, try service projects for widows or making posters for concerts. (This summer I did some data processing for one of the offices.) You're not likely to get paid (I didn't), and your name will probably never appear in print; but if you're above service for its own sake, you're at the wrong university.

Meanwhile, we need to come to grips with something we've been avoiding far too long: reality, in the form of two simple facts. First, it is sheer folly for ASBYU (or anyone else) to think that it has to be at war with the administration. Childish pride aside, where the problem of defining the general role of ASBYU is concerned, the administration probably knows better than ASBYU.

Second, most of the things that candidates have promised (and voters have accepted) in recent campaigns

Doonesbury



are not even within the power of the administration, let alone ASBYU, to accomplish. Not even NASA can deliver the moon these days, but ASBYU candidates seem inclined to promise virtually everything else. There are simply some things which are best left to others who are already doing them better than ASBYU could.

If both voters and candidates have a realistic view of the role of ASBYU, no one will be elected who makes silly promises. We might, therefore, have less to complain about when the new officers assume their positions.

Unfortunately, such realism generally leaves the voter very few candidates for whom to cast a confident ballot. But that is not so much the candidates' fault as the students'. Not even the most capable candidate, one with clear qualifications and unimpeachable motives, can do any good if he isn't elected. Sadly, he generally has to stoop to silliness to command voters' attention.

Some of the people in the clown suits are really clowns, of course. But some are potential statesmen who joined the circus hoping to work themselves into positions in which they can take off the suits and the makeup and get to work doing some good for somebody. But who is who? With all the clowning around we demand, it's virtually impossible to tell.

Surely we are not so attached to our apathy, antipathy, and Silver Spoons that we cannot sacrifice them once in a while in the interests of activity, service, and responsibility. You never know what may happen; it may actually be fun.

Editorial Poetry

BYU is like an almost empty tube of toothpaste:
the more you squeeze
the more you realize that your teeth really don't need brushing.

Shirley Tabernack

A Letter from the Editor

The letter to the editor is an American institution--a sort of cockroaches or nuclear weapons.) celebration--continually reminding both writers and readers that the First Amendment guarantees our free expression. We love to sound off. And that's what this page is all about. After all, the only thing more fun than having an opinion is sharing it...with as many people as possible. And if, in the process, one comes across as being gifted with unusual wit and wisdom, all the better.

But read the average editorial page and you learn (and this is one of the hardest lessons of a college education) that we're not all equally witty and wise. Why, some among us are dull and stupid. But they must not know it, because they continue to write faithfully those less-than-insightful letters on either well-worn or insignificant topics. This, of course, is understandable--anything to see one's name in print. The hard thing to accept is that editors grant these people their desires and keep on printing the little jewels of banality.

Student Review won't. That's why we're here.

Now, lest we're misunderstood, you don't have to have been published in the Journal or the Monitor. (For now we'll take anything that's well-typed and mentions either

we're just looking for thoughtful, well-written response and discussion which stimulates meaningful dialogue.

In fact, we almost used the word "dialogue" as the title of this section, but then remembered that it had already been taken by another, more established area publication. Someone thought of "commentary," but that actually describes the entire paper. In a major victory of pragmatism over aesthetics, "op-ed" finally won out.

I rather dislike it. Sounds too much like the past tense of something Batman does to the bad guys during one of those classic fist fights that has the superimposed action subtitles: "Robin oped the Joker. Biff! Pow! Ope!"

Anyway, as of today submissions are welcome. In fact, we need your response and feedback. Our goal: to establish a forum for the continuing dialogue on the issues--local, national, and international--which affect us in our BYU campus community.

Send your concise, articulate opinions to "Letters to the Editor," P.O. Box 7092, University Station, Provo, Utah 84602. Go ahead--ope an issue today.

Greg J. Matis



Saints and Politics: Can they be mixed?

by Rob Eaton

As Latter-day Saints, our knowledge of the plan of salvation allows us to see what are matters of paramount concern to others, including issues such as nuclear war and world hunger, from an eternal perspective. Because of our ability to see daily temporal matters in such a light, however, we are often guilty of swinging too far away from any kind of concern for our current celestial world.

In fact, in our weltanschauung we sometimes go even beyond political apathy to a condescending condemnation of those "naive" enough to get politically involved. There is an almost unspoken understanding among many of the Saints that fellow members who allow themselves to get involved in petition drives, protests, or anything other than a standard party caucus have lost the proper gospel focus and are sliding away into secular seclusion. Viewing such activities in this manner is a sin undoubtedly and immeasurably milder than failing to ever gain an eternal perspective about this life, yet it is a weakness worth extinguishing.

Several arguments, most of them felt rather than spoken, are leveled against those who become "political." The first, and probably most valid, is that "activists" lose their perspective and scramble their priorities. This is not inherently true. Political issues can inappropriately dominate our thoughts and conversations just as Amway and professional sports can. In my mind, when politics come before family and church responsibilities, activism has gone too far.

Yet such civic concern could easily supplant sitcom spectatorship and video vegetation without encroaching on life's real priorities. Prophets have, in fact, encouraged us in this regard. "So if you value your

citizenship and want to keep it for yourself and your children and their children," said President Spencer W. Kimball, "give it your faith, your belief, and give it your active support in civic affairs."

This is not a blanket defense of political activism. Some causes work contrary to the purposes of God, and some means employed by certain elements would have us violate the principles taught by the Savior and his prophets. Caution is in order; apathy is not.

Another problem we as Latter-day Saints often have with politics is that it involves conflict, which is perceived as a nasty, almost un-Christian phenomenon. Remembering such admonitions of the Savior as "turn the other cheek," we are inclined to avoid conflict whenever possible. Yet we tend to forget that so many of his central teachings put us squarely at odds with the majority of mankind.

Ideals necessitate conflict. Should our values somehow cease outside of theological discussions? It is a double standard that advocates we be passionately principled on religious matters but passively indifferent about political affairs because we must avoid conflict.

Accepting conflict as an inevitable part of this life, however, does not mean we must be argumentative and contentious. Christ taught that all men must accept him to be saved, but he also taught us to love those who don't. If we can live in a Christian way with those who do not share our religious beliefs, can we not also live harmoniously with each other while fostering divergent political views?

Just as part of our dislike of conflict is justified, so is much of our desire to avoid criticizing others. Unrighteous and unnecessary criticism can lead to bitterness and apostasy.

Yet faith and hope did not prevent prophets from calling their

peoples to repentance, so we know that criticism is not inherently evil. Malicious motives, however, are. Constructive criticism of government policies can help us create a better community.

While we should treat government officials and civic leaders with respect, we are not obligated to agree with them. Among some, disagreement has come to represent negativism and almost a lack of faith, when in reality only disagreement with the Lord and his servants should have such a connotation. Especially given the current administration and conservative mood in the country, there is a prevailing attitude in our culture that government policies and the status quo in general are ordained from on high.

We must be careful not to elevate the ideas of mortals to an infallible status simply because they stem from those in political power. We should scrutinize policies of liberals and conservatives, Democrats and Republicans alike, supporting that which our reasoning says is good, and rejecting that which our logic tells us is unworthy of our support.

On many matters, the Lord has spoken. I personally feel that debate of such "issues" is not only unproductive but spiritually unhealthy. Yet on so many temporal specifics the Lord has left it up to us to devise the best solutions we can. Certainly we must seek to apply gospel principles to all aspects of our lives, including civic affairs, but it would seem that the Lord has not ordained specific programs as the exclusive answers.

Neither the smugly conservative nor the fervently liberal can afford to look upon others with righteous indignation. We should realize that there is a broad spectrum of ideas and policies that are in harmony with Christian values, and that within this framework, only apathy and un-Christian political tactics merit our condemnation.

News is Life

by Kristyn Thompson

One evening after a long day at the office I came home to watch the nightly news and catch up on world events. Unfortunately I was greeted by an angry mob in the form of my siblings who wanted to watch ancient reruns of the Brady Bunch. I asked them defiantly "Don't you want to know what happened in South Africa today? And what about tax reform? And Michael Deaver?" They looked at me with a blank stare and commented that the result of Marcia and Greg's fight over the attic concerned them more.

In a recent Washington Post survey, several thousand people were asked basic questions about current events and only 1% knew the right answers. Most had never even heard of the people or events found on the quiz. The average American seems to have adopted the creed of Hogan's Heroes' Sergeant Schultz: "I know nothing! Nothing!" Many of us become politically aware when our taxes are raised, but are indifferent to war and famine in other countries.

In truth, it's to our advantage to keep up with current events for several reasons. In 1787 when James Madison and friends wrote the Constitution, they wanted to create a democracy in which all citizens were educated and participated in the political process. To be responsible citizens, then, we must be well informed about important issues. How can we advise our representatives in government if we don't know what is going on?

Secondly, if only an elite few are well informed, then the majority is vulnerable to misinformation and deception. Our greatest enemy may not be the Soviet Union with her superpowered nuclear weapons, but our own ignorance and inability to keep up with other countries in the information revolution.

Finally, learning about world affairs increases our perspective and enhances our ability to cope with our own problems. As we become more knowledgeable about the world around us, we may become a positive force in solving various national and international dilemmas.

However, our approach to becoming well-informed citizens cannot require us to become experts in all areas at all times. That is clearly impossible. Fortunately, the American press provides us with such a wide spectrum of information that each of us can select several interesting subjects and learn more about em.

Just as your breakfast cereal has been enriched with eight essential vitamins and minerals, so can your educational diet be enriched by scanning a newspaper or watching informational programs. News is life. Try it, you'll like it.

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arts & entertainment

Movie Review: A Room with a View

by Henry Woodbury

Many filmgoers are aware of A Passage to India, David Lean's latest epic film, based on the novel by E.M. Forster. Another Forster novel, A Room With a View, has also been translated to the silver screen. For your entertainment dollar, this is the E. M. Forster movie adaptation to go see. A Room with a View is a gem of a movie: beautifully filmed, beautifully acted, flawlessly paced, completely free of ponderous profundity.

The story begins in Italy, where Miss Lucy Honeychurch has several dramatic encounters with young, handsome, impulsive Mr. George Emerson. However, once safely back in Edwardian England she accepts the marriage proposal of one Mr. Cecil Vyse. But then (the plot thickens) George shows up again, and Lucy must question the depth of her affections for Cecil.

Her choice between the two men highlights the contrast between the snobbish elitism of the upperclass (Cecil), and the unaffected honesty of a modern man (George). This love triangle makes for a fairly simple story, but one that is filled with memorable characters and a wide range of humor, from the most subtle remarks and expressions to huge comic events, such as a crowded skinny-dipping scene involving (among other sundry individuals) a naked clergyman.

The clergyman, Mr. Beebe, and other supporting characters-- Lucy's

Restaurant Review

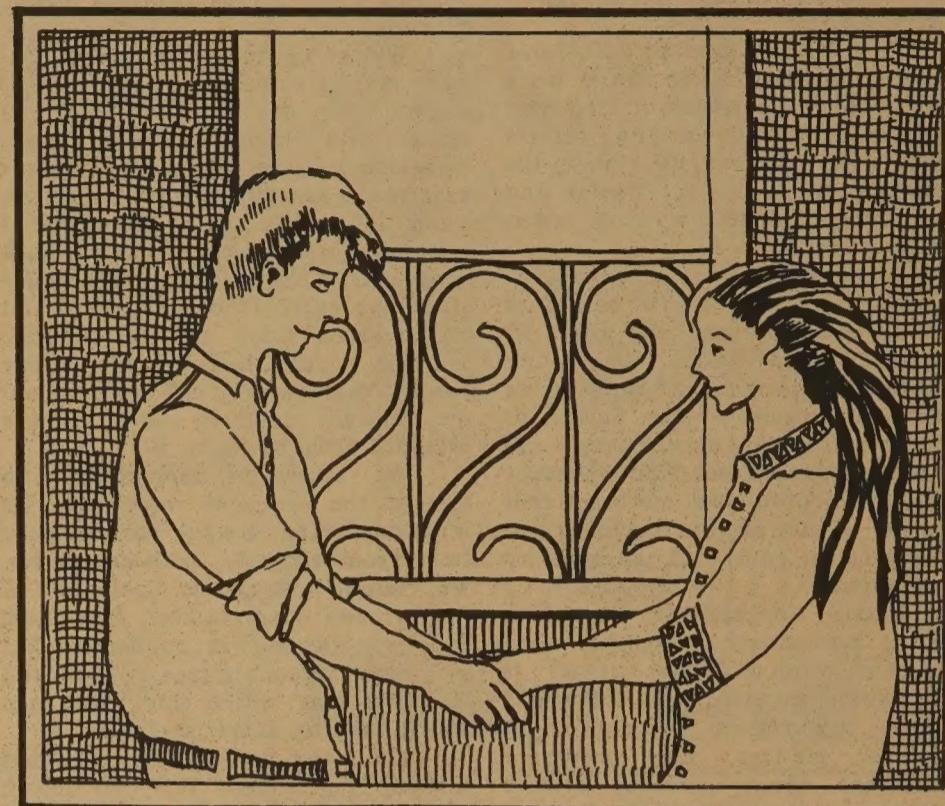
La Dolce Vita: The Taste of Italy

by Melissa Ownby

Some people have a favorite pillow, a favorite car, a favorite pair of shoes, or some old thing they would never trade for any new improvement. I have a favorite restaurant I keep going back to for many of the same reasons. La Dolce Vita is a fun little Italian place I fell in love with last year.

Like all other favorite things, La Dolce Vita is comfortable, fun, one of a kind, and never grows old. In the relaxed atmosphere of this small restaurant, there is always time to chat with the waiter. A giant map of Italy is painted on the south wall; an Italian flag hangs proudly in one corner. Posters of fun Italian sites and cities are pinned up here and there, and always rekindle my desire to go to Italy. Over dinner I often study the map, planning my dream vacation.

La Dolce Vita is definitely one of a kind. For Giovanni Della Corte, the owner and operator along with Donell "D.J." Willey, it is the fulfillment of a dream. As a poor boy growing up in Naples after World War II, Della Corte wisely chose to work where there was food. At age 12 he swept the floor of a pastry shop. Seven years later, Della Corte opened his own Rosticceria, called "Gustus" or "taste." There he was tracted out by LDS missionaries and became the



brother Freddy, her spinster cousin, Miss Bartlett--are portrayed with an attention to detail that makes them completely believable. Their expressions and gestures are as definitely part of their character as their lines. Even Cecil the snob is given enough latitude to occasionally display his humanity.

The most surprising thing about A Room With a View is its pacing. At first sight, a romantic comedy centered in stifling Edwardian England would seem rather dry. Guess again! There is not a dull moment in A Room with a View. Every scene is perfectly timed, and occasional spots of high drama keep the plot moving. This is an exciting movie to watch.

And it's funny and exquisitely filmed, and what could be better than that?

The Top 20

This Week

		Last
1. "Venus" -Bananarama	4	
2. First day of school scamming	-	
3. "Aliens"	3	
4. The new Madonna	17	
5. The Yogurt Station expansion	7	
6. "Twist and Shout" -The Beatles	9	
7. Book of Love at Sil's	-	
8. Max Headroom	-	
9. Tube dresses	13	
10. "Missionary Man" -Eurythmics	19	
11. Dollar Night at the Movies	12	
12. Ex-members of Genesis	18	
13. The return of KOHS	-	
14. "Captain of her Heart" -Double	-	
15. Plastique	-	
16. Big Gulp price wars	8	
17. David Bowie	11	
18. BYU Football	-	
19. Janet Jackson's new video	-	
20. Transamerica ad in Sept 8 Time	-	

The Bottom 10

(in alphabetical order)

Bogus MTV pseudo events (Amuck in America, Top 100 Videos), brussel sprouts, football ticket distribution, "Howard the Duck", incoming freshmen, the Mall, "Miami Vice", present members of Genesis, the silhouetted tongues in "Top Gun", "Stuck" with Huey Lewis.

This listing is totally arbitrary and subject to the whims and moods of the author. He alone is responsible, accepting all the blame but also taking all the credit.
JC

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UB40 at ParkWest

by Julie Turley

UB40's explosive concert at Park West outdoor amphitheatre last Saturday should have dispelled any worries the band may have had about being accepted by their audiences. UB40's British cohorts, Fine Young Cannibals, opened the show. This progressive dance band, which is essentially The English Beat minus General Public, treated the expectant audience to their own brand of traditional rhythm and blues mixed with contemporary British funk.

This set the stage for the headliners UB40, whose name is taken from the number on British unemployment forms. The band is essentially regarded by discriminating reggae fans as "white man's reggae." This interracially mixed band has, in a sense, strayed from their Rastafarian roots, but the result is an energetic, compelling blend of pop, blues, and reggae. The light piece band treated concert-goers with a set which included traditional reggae standards such as the Neil Diamond penned "Red, Red Wine," and Bob Marley's "Keep on Movin'." Along with their trademark originals like "Tell it Like it Is," there was a brilliant cover of Sonny and Cher's "I Got You Babe," during which two roadies dressed as Margaret Thatcher and Ronald Reagan and lip-synced to the song, adding a satirical twist.

This show proved to be a strong closing to the myriad of summer concerts staged at Park West. The performance clearly exceeded previous expectations.

Bob Dylan: Knocked Out Loaded

by Julie Turley

Dylan's newest release, Knocked Out Loaded, has all the makings of a good album. Big names, such as T-Bone Burnett, Ron Wood, Tom Petty, and playwright Sam Shepard are credited, and the vinyl itself is attractively packaged into an intriguing "Goyaesque" cover. More importantly, this is Bob Dylan, one of the most long venerated and influential figures in the music world. Evaluated out of the Dylan context, this is a fairly good album, but very substandard when compared to Dylan's past pinnacles of achievement.

Knocked Out Loaded seems rushed and hurriedly assembled. The rich piercing texture of Dylan's vocals are lost in the slick produc-

Record Review

Out of Africa: Paul Simon's *Graceland*

by William Kelly

It's been a decade since Paul Simon was on the leading edge of pop-music. His new album *Graceland* brings Simon right back to the forefront of innovation. Inspired by a tape of "township jive" he heard in 1984, Simon journeyed to South Africa to produce the album. There he found what he was looking for—groups of musicians to back up his songs and give them a familiar, yet foreign sound.

The combination of Paul Simon and these South African musicians results in a pleasant diversity of musical forms ranging from the native African rhythms of "Homeless" to the almost Reggae "The Boy in the Bubble" to the surprisingly country-western feel of the title track. At the same time the whole album is very obviously Simon—his unique

style is not at all compromised by the addition of African rhythms and melodies.

Simon's trademark is his ability to use seemingly silly lyrics to convey a poignant message. With "You Can Call Me Al" Simon is as wry as ever. This cut is a highlight of the album, and the track that originally got me interested in *Graceland* when I heard it on the radio in Portland. Hopefully, it will make its way to the local radio stations soon.

Simon has stated that *Graceland* is not politically motivated, but the album delivers a very effective message. The lyrics, the music and the fact that national and racial boundaries are overcome so harmoniously form a statement in themselves. *Graceland* is innovative and interesting and is very definitely a must-hear.

Editor's Note: Although I am quite confident in the abilities of my current staff, I am always looking for fresh ideas and points of view. If you would like to submit an article, review, preview, interview, or other piece of interest, don't hesitate to call me.

Whether your interest lies in pop-rock or jazz, classical theatre or modern dance, books or movies, I'd love to hear from you. Negative reviews will also be accepted if they are fair, and well-supported. You will be credited for all your submissions we publish.

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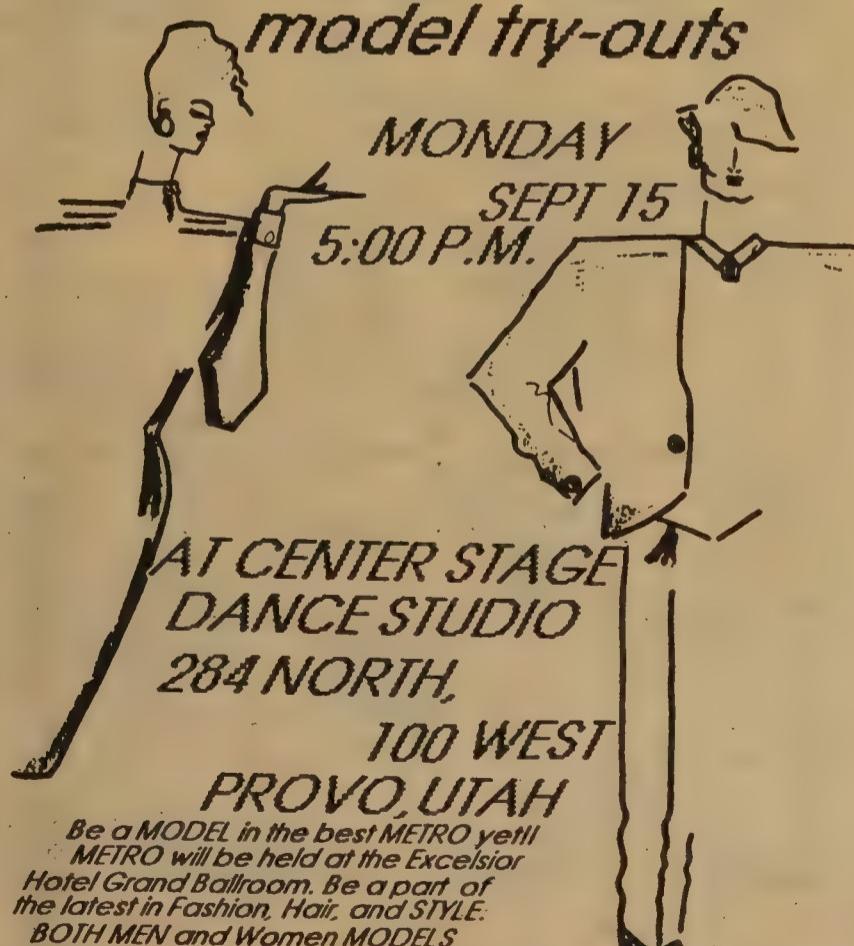
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Book Review

The Mormonizing of C.S. Lewis: A Cliff's Notes Introduction

In the last 20 years, C.S. Lewis has become one of the most popular authors in Mormondom—an impressive feat, considering he was a member of the Church of England. Lewis was a literary scholar and Cambridge University professor who died in 1963 after a long and distinguished career in education. He was also an amateur theologian and longtime champion of what he called "mere Christianity"—an incisive articulation of universal Christian belief that successfully reaches beyond the usual sectarian barriers. Lewis' revealing insights and articulate analysis are especially appealing to Latter-day Saints. We value his universal message of hope in Christ for saints in a modern world; but we often sense in some of his writings a kinship with many of our own cherished beliefs.

Lewis' many religious and other writings have become a cornucopia of quotations for modern Mormon writers and speakers who often forget he was an devout Anglican. His analogies and insights frequently find their way into speeches by Jeffrey Holland and others, and even the sermons of general authorities such as Neal Maxwell. Like other Christians, we employ his playful and provoking figures of speech; but we also draw on his vision of what we see as eternal truths, seldom revealed to those outside the Kingdom.

Somehow Lewis manages to peek over the wall of heaven, and bring back to the rest of us a brilliantly phrased view of the Gospel.

him; still others don't want to hear about him. One of my roommates has never read a word in any of Lewis' books, but already dislikes him, because he once had a Zone Leader on his mission that was always quoting Lewis. It's easy to get carried away; C.S. Lewis is brilliant and amusing and insightful, but his books aren't scripture and he doesn't have all the truth. But neither do we—yet; and we should always seek wisdom out of the best books, even if they're not published by Deseret Press.

In this spirit, here is a description of some of C.S. Lewis' best, most popular, and most "Mormon" works. You can use the list to lead you to some good reading, or else to fake your way through the conversation about religion in your apartment.

The Screwtape Letters. A surprising best-seller, this claims to be a collection of letters from a senior devil in the bureaucracy of Hell, giving a junior temptor in the field tips on how to entice his human victim. This book is only for those who have ever been tempted.

The Chronicles of Narnia. Starting with the classic *The Lion, the Witch, and the Wardrobe*, this series of seven children's novels is a delightful example of skillful fantasy writing, as well as a richly Christian allegory.

Mere Christianity. This collects what were originally radio addresses Lewis delivered during World War II.

Although not aiming to describe the theology of any sect, the book explains what it means to believe and to behave as a Christian.

The Great Divorce. Is another fantasy, this time a brief account of a pilgrimage from Hell to Heaven. Lewis' ideas on what is required of a celestial candidate are remarkably insightful.

Surprised by Joy. The story of Lewis' conversion to Christianity, this spiritual autobiography tells how he was led in steps from atheism to belief by a longing for something beautiful yet out of reach that had haunted him since childhood.

The Four Loves. Another of Lewis' later works, this book discusses affection, friendship, erotic love, and charity, and shows the relationship between earthly loves and God's love.

Till We Have Faces. One of his last and most brilliant works, this novel is a great argument that every writer should get married. Out of his years with his wife Joy, Lewis produced a stunning retelling of the Greek legend of Psyche that explores an individual's relationship with faith and God.

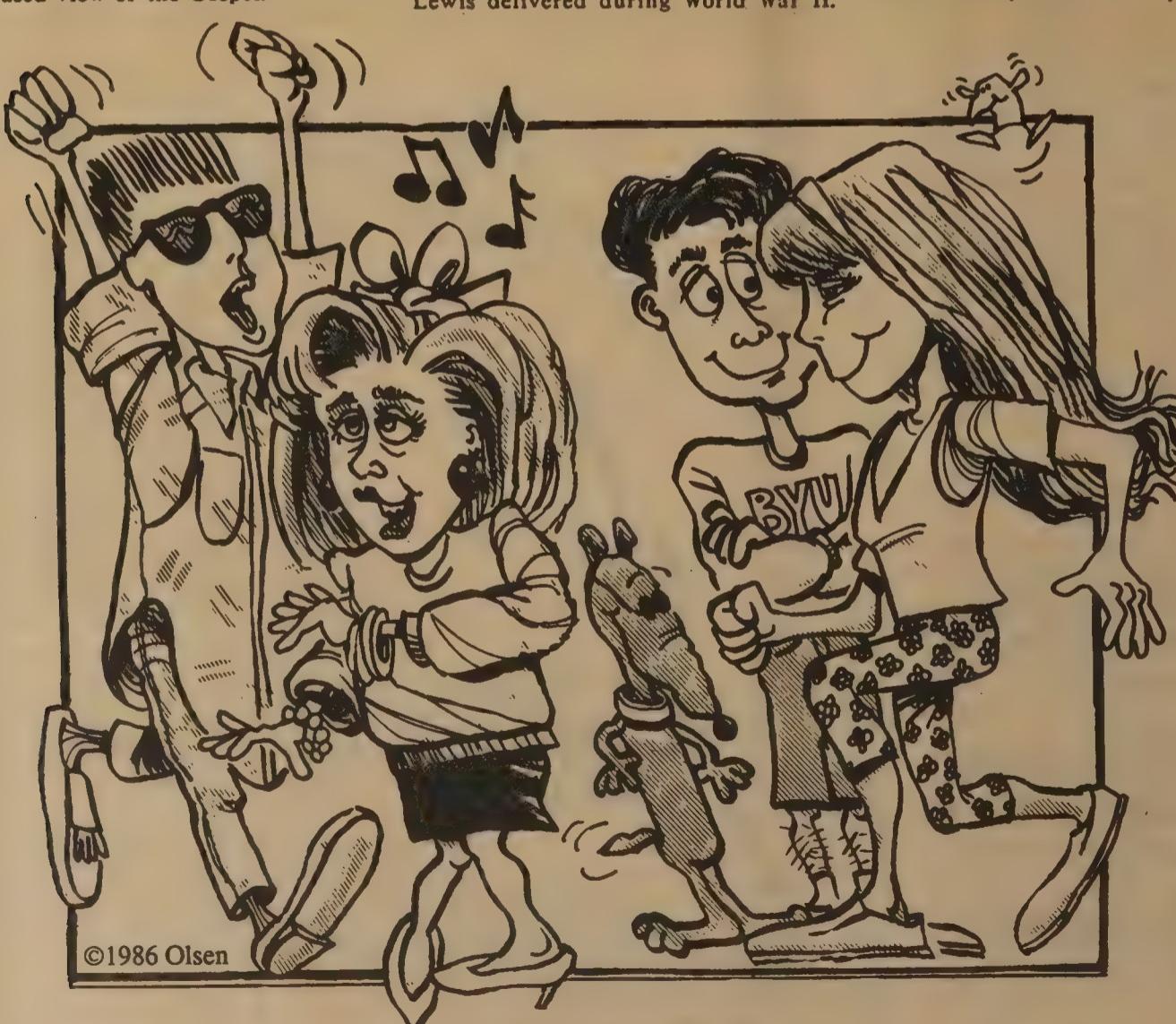
Other Lewis works include an allegorical science fiction trilogy that begins with *Out of the Silent Planet*; *The Problem of Pain*, an intrepid effort to resolve God's omnipotence, omniscience, and love with the existence of suffering; *The Pilgrim's Regress*, a reversal of Bunyan's classic that parallels the process of

repentance and conversion; *Letters to Malcolm*, which deal chiefly with prayer; and various collections of articles and speeches. Any and all of these works would be at home on a Mormon bookshelf, next to Hugh Nibley and above the dusty back-issues of the *Ensign*.

And what would Lewis himself think of his unusually elevated position in the eyes of many Mormons? Ironically, he always argued for an ecumenical resolution of dogmatic details within a general Christian context, and was uncomfortable with exclusive claims of any "only true church." Lewis saw all religions as paths to Christ, and all Christian sects as individual "windows in a great Christian cathedral." He strongly condemned groups that want to take away an individual's pleasure in drink or tobacco, and in one book gently mocks fanatics with strict diets and a "special kind of underwear."

Despite this attitude and various doctrinal points in his books that are at odds with Mormonism, C.S. Lewis exhibits in his writings an unusually eternal perspective. Many Mormons read his books and constantly say to themselves, "yes, that's just how I feel," and "but how did he know that about God?" A Mormon who reads any of his books will be frequently—and pleasantly—surprised by Lewis.

Roger A. Leishman



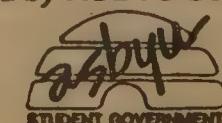
Stadium Dance

**Friday
September
12th
from
9 - 12**

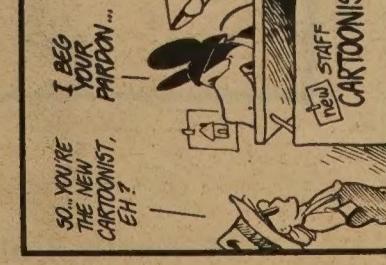
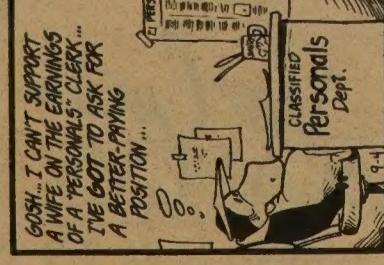
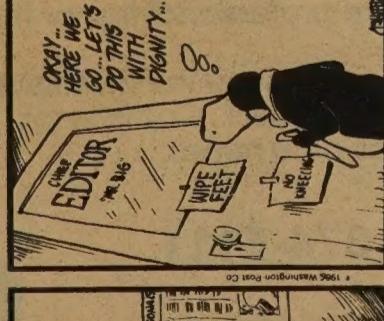
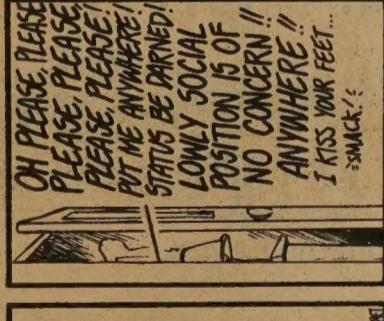
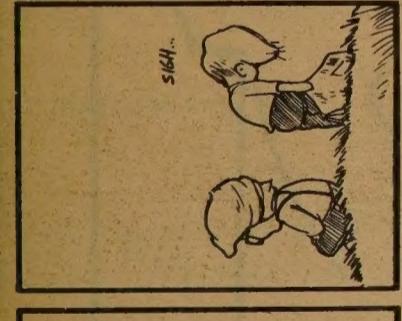
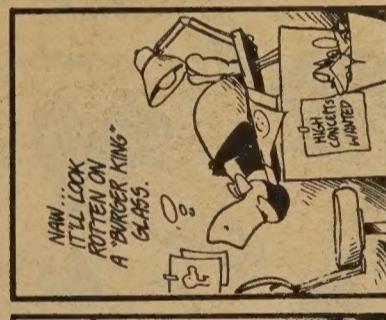
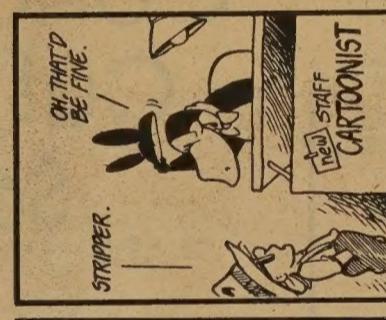
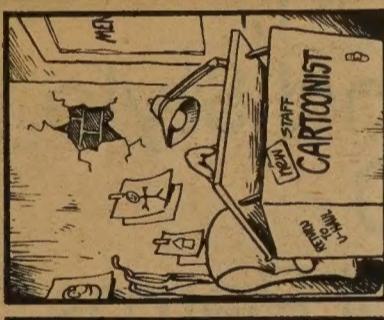
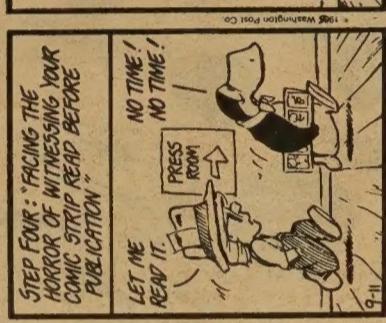
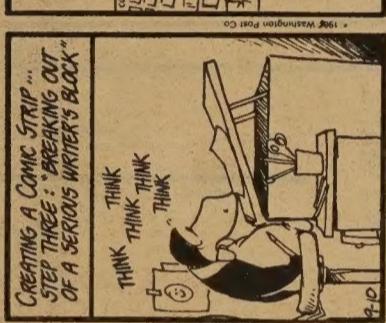
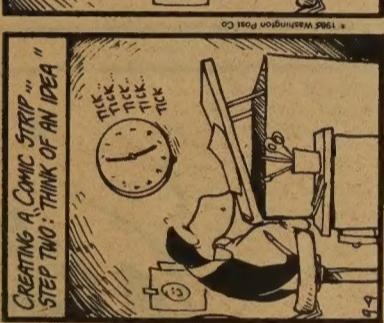
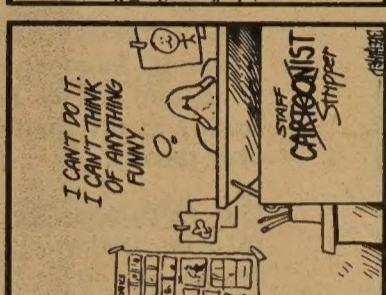
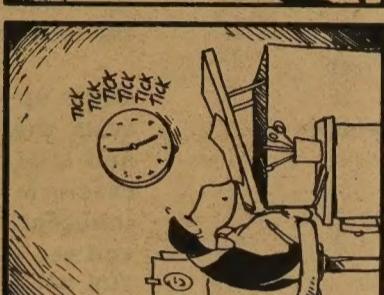
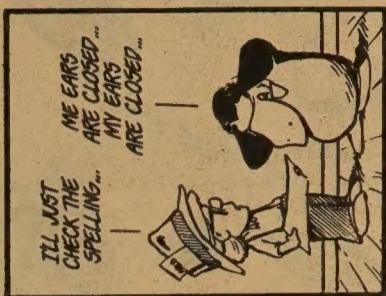
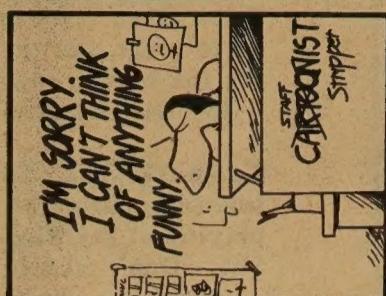
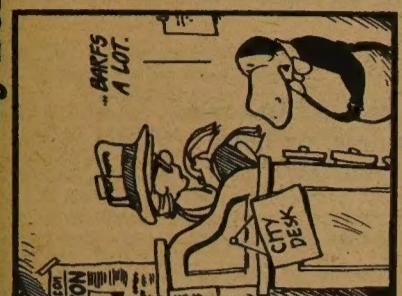
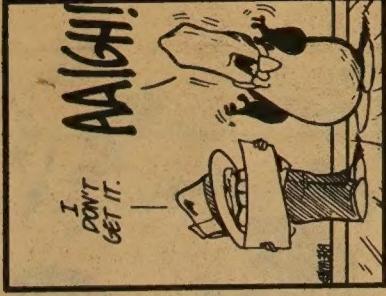
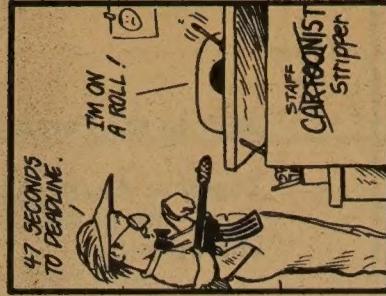
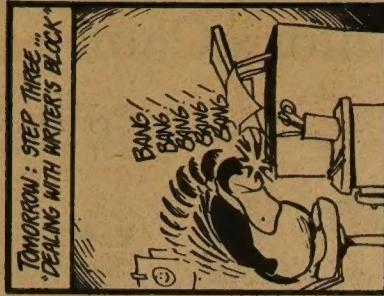
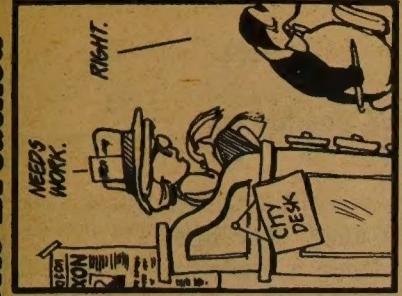
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**Coming Attractions:
Club Metro**

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by Berke Breathed



Editor's Choice

Back to the Future--again.

Together Again For the First Time. We haven't seen it yet, but we will.

Brick Oven. Not only is the pizza great, but the waitresses are the best in town to flirt with. Outside even!

Toxic Avenger. This interesting sounding midnight movie is playing at the Blue Mouse in SLC. Don't miss it.

Don't forget about the House Warming, Summer Review, First Issue, and Office Party this Friday at the Booth House, wherever that is.

Our on-campus leg watcher informs us that black, floral design hose are a big hit.

Complexes are out, condos are out, houses are in.

Rebel Without a Cause. The one that made James Dean a legend. Put on the leather and the mousse and enjoy!

James Taylor is coming to town. Get your tickets now, or hear about the show from us.

Tuesday's Devotional should be the event of the week. President Benson will be addressing the student body.

Dress up in your polyester suits, dig out the old name tags and take a date to the MTC cafeteria for dinner. Try an innocent kiss across the table and see what kind of response you get from the onlookers.

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All Perms
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Long hair extra

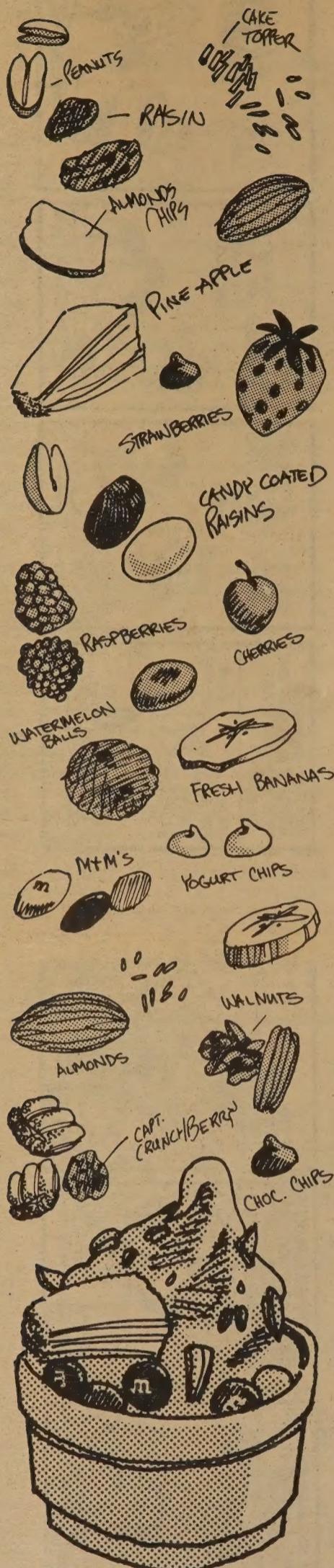
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the calendar

9/11 - 9/20

This calendar is presented as a public service, and is subject to change. Please call each establishment beforehand to verify time and date.

Asterisk (*) indicates a free event.

Theater

Beyond Therapy, performed by the New Shakespeare Players - Courage Theater, Westminster College, SLC 8:00 p.m. performances Thursday-Saturday through September 21.

Dear Ruth -Hale Center Theatre, 2801 S. Main, SLC 8:00 p.m. Fridays and Saturdays through September 27. Adults \$4.50, children \$3.00

Little Red Riding Hood -Hale Center Theater, 2801 S. Main, SLC 1:00 p.m. Saturdays through November 15. \$3.00

Little Shop of Horrors -Salt Lake Acting Co., 168 W. 500 N., SLC 8:00 p.m. performances Wednesday through Saturday, through October 18. \$10, \$12.50, \$15, \$17.50

Mrs. Warren's Profession -Theatre 138, 138 So. 200 W., SLC 8:00 p.m. performances Thursday-Saturday through September 27. Student tickets \$5.00

The Music Man -Triad Amphitheatre, So. Temple and 300 West, SLC through September 13. Performances daily at 8:30, except Sunday. \$8.00

Together Again for the First Time, a new play by Reed McColm -Pardoe Theater September 11-27 8:00 p.m. performances Tuesday-Saturday

CATS, presented by Salt Lake Repertory Theatre -Symphony Hall, SLC 7:30 p.m. performances September 18, 20 and October 1, 2. call 533-6407

Thursday, September 11, 1986

Dance / Party
Star Palace -Country Night

Film

Back to the Future -Varsity I Theatre 4:30, 7:00, 9:30
La Boum -International Cinema, 250 SWKT 5:00, 9:05
Macaroni -International Cinema, 250 SWKT 3:00, 7:05

Lecture

**Magical Realism in Latin America: Retracing The Lost Steps" Gloria S. Melendez, Spanish and Portuguese -321 ELWC 1:00

*Beyond Politics: The Human Experience of Atomic Holocaust" Steven D. Carter, Asian and Near Eastern Languages -321 ELWC 2:00-2:50

*"The Plague" by Albert Camus" Thomas H. Brown, French and Italian -321 ELWC 3:00-3:50

Live Music

The Diamonds -Utah State Fairgrounds, SLC 6:30, 9:15 \$2.00
Woody Herman's 50th Anniversary Tour -Mountain View High School Auditorium 8:00 p.m. \$5.00

Jack Mack and the Heart Attack -Zephyr Club, SLC, through Saturday

Theater

Beyond Therapy -Westminster College, SLC 8:00 p.m.

*Killer's Head, a monologue -Neike Experimental Theatre 12 noon and 1:00 p.m.

Little Shop of Horrors -Salt Lake Acting Co., SLC 8:00 p.m.

Mrs. Warren's Profession -Theatre 138, SLC 8:00 p.m.

The Music Man -Triad Amphitheatre, SLC 8:30 p.m.

Together Again for the First Time -Pardoe Theater 8:00 p.m.

Events

Ice Capades -Salt Palace, SLC call 534-6660

Utah State Fair -Utah State Fairgrounds, SLC \$4.00

Friday, September 12, 1986

Dance / Party
House Warming, Summer Review, First Edition, & Office Party - Booth House 7:00 p.m.

Pep Rally/ Dance -Cougar Stadium 8:00 p.m.

Plastique

Sil's

Star Palace

Film

Clue -Varsity I Theatre 4:30, 7:00, 9:30

101 Dalmatians -Varsity II Theatre, JSB Auditorium 7:00, 9:30

Rebel Without a Cause -Film Society, 214 Crabtree Bldg.

7:00, 9:30 \$1.00 w/Student ID, \$1.50 w/o Student ID

La Boum -International Cinema, 250 SWKT 3:00, 7:05

Macaroni -International Cinema, 250 SWKT 5:05, 9:10

Live Music

The Bellamy Brothers -Utah State Fairgrounds, SLC 6:30, 9:15
\$4, 57

Jack Mack and the Heart Attack -Zephyr Club, SLC

The Knobs -Club Stanyon Street, SLC, through Saturday

Theater

Beyond Therapy -Westminster College, SLC 8:00 p.m.

Dear Ruth -Hale Center Theatre, SLC 8:00 p.m.

Little Shop of Horrors -Salt Lake Acting Co., SLC 8:00 p.m.

Mrs. Warren's Profession -Theatre 138, SLC 8:00 p.m.

The Music Man -Triad Amphitheatre, SLC 8:30 p.m.

Together Again for the First Time -Pardoe Theater 8:00 p.m.

Events

*Autumn Aloft, hot air balloon events -Park Meadow Golf Course, Park City 649-7101

Ice Capades -Salt Palace, SLC call 534-6660

Utah State Fair -Utah State Fairgrounds, SLC \$4.00

Saturday, September 13, 1986

Concerts

*Temple Square Organ Recital -Tabernacle, SLC 4:00 p.m.
*Temple Square Concert Series, Katie Hill, soprano -Assembly Hall, SLC 7:30

Dance / Party
Star Palace

Film

Clue -Varsity I Theatre 4:30, 7:00, 9:30

101 Dalmatians -Varsity II Theatre, JSB Auditorium 7:00, 9:30

Rebel Without a Cause -Film Society, 214 Crabtree Bldg.

7:00, 9:30 \$1.00 w/Student ID, \$1.50 w/o Student ID

La Boum -International Cinema, 250 SWKT 5:00, 9:05

Macaroni -International Cinema, 250 SWKT 3:00, 7:05

Live Music

*Copland, Booth and Company, jazz -Trolley Square, SLC 7-9 p.m.

Jack Mack and the Heart Attack -Zephyr Club, SLC

The Knobs -Club Stanyon Street, SLC

The Nitty Gritty Dirt Band -Utah State Fairgrounds, SLC

6:30, 9:15 \$4, 57

Theater

Beyond Therapy -Westminster College, SLC 8:00 p.m.

Dear Ruth -Hale Center Theatre, SLC 8:00 p.m.

Little Red Riding Hood -Hale Center Theater, SLC 1:00 p.m.

Little Shop of Horrors -Salt Lake Acting Co., SLC 8:00 p.m.

Mrs. Warren's Profession -Theatre 138, SLC 8:00 p.m.

The Music Man -Triad Amphitheatre, SLC 8:30 p.m.

Together Again for the First Time -Pardoe Theater 8:00 p.m.

Sporting Events

Annual Bicycle Hill Climb -Snowbird 9:00 a.m. 521-6040

Bike 'n Tie National Championships, 30 mile mountain bike race - Park City 649-5063

BYU Football, vs. New Mexico -Cougar Stadium, Noon

16th Annual Rugby Challenge Cup -Park City 649-9321

Events

*Autumn Aloft, hot air balloon events -Park Meadow Golf Course, Park City 649-7101

Ice Capades -Salt Palace, SLC call 534-6660

*Oktoberfest -Snowbird, 12:00-6:00 p.m.

Utah State Fair -Utah State Fairgrounds \$4.00

Sunday, September 14, 1986

Music

*Mormon Tabernacle Choir Broadcast -Tabernacle, SLC 9:30 a.m.

(Be in seats by 9:20.)

*Temple Square Organ Recital -Tabernacle, SLC 4:00 p.m.

Monday, September 15, 1986

Dance Party

Plastique

Sil's

Film

Clue -Varsity I Theatre 4:30, 7:00, 9:30

101 Dalmatians -Varsity II Theatre, JSB Auditorium 7:00, 9:30

Will Success Spoil Rock Hunter? -Salt Lake City Public Library, SLC 2 p.m. (25 cents admission) and 7 p.m. (50 cents)

Tuesday, September 16, 1986

LAST DAY TO ADD CLASSES -BYU

Devotional

*Pres. Ezra Taft Benson -Marriott Center 11:00 a.m.

Film

Clue -Varsity I Theatre 4:30, 7:00, 9:30

Theater

Together Again for the First Time -Pardoe Theater 8:00 p.m.

Events

Founder's Day Celebration -Springville 489-6481

An Adventure in Chinese Song and Dance, presented by the Youth Goodwill Mission from Taiwan -De Jong Concert Hall 7:30

Tickets: \$4 students, faculty and senior citizen, \$5 general admission

Wednesday, September 17, 1986

Dance / Party

Plastique

Star Palace -Ladies' Night

Film

Clue -Varsity I Theatre 4:30, 7:00, 9:30

Fitzcarraldo -International Cinema, 250 SWKT

The Green Wall -International Cinema, 250 SWKT

Live Music

Gene Loves Jezebel -The Palladium, SLC

Journey, with the Outfield -Salt Palace 7:30 p.m. \$15

Theater

Little Shop of Horrors -Salt Lake Acting Co., SLC 8:00 p.m.

Together Again for the First Time -Pardoe Theater 8:00 p.m.

Events

Founder's Day Celebration -Springville 489-6481

Thursday, September 18, 1986

Concerts

Mormon Tabernacle Choir -De Jong Concert Hall 7:30

Dance / Party

Star Palace -Country Night

Film

Clue -Varsity I Theatre 4:30, 7:00, 9:30

Fitzcarraldo -International Cinema, 250 SWKT

The Green Wall -International Cinema, 250 SWKT

Theater

Beyond Therapy -Westminster College, SLC 8:00 p.m.

CATS - Symphony Hall, SLC 7:30 p.m.

Little Shop of Horrors -Salt Lake Acting Co., SLC 8:00 p.m.

Mrs. Warren's Profession -Theatre 138, SLC 8:00 p.m.

Together Again for the First Time -Pardoe Theater 8:00 p.m.

Friday, September 19, 1986

Concerts

*D. Bush, faculty, organ recital -Madsen Recital Hall 7:30

*Temple Square Concert Series, Peter Gehrman, organist from Stuttgart, Germany -Assembly Hall, SLC 7:30

Dance / Party

Plastique

Sil's

Star Palace

Film

Beverly Hills Cop -Varsity I Theatre 4:30, 7:00, 9:30

Notorious -Film Society, 214 Crabtree Bldg. 7:00, 9:30

\$1.00 w/ Student ID, \$1.50 w/o ID

The Slipper and the Rose -Varsity II Theatre, JSB Auditorium 7:0

'Y' GUY CALENDAR

For a brief moment across a crowded room their eyes met. As she turned to sit down he stood paralyzed, gazing after her bouncy blonde curls and big blue eyes. Could such beauty really exist in an electronics class?

The "Y" Guy knew this was no normal twitterpation; eternity was in her eyes. He would casually move in on the unsuspecting damsel and ask her out. There was only one problem, the girl that followed him to BYU from home, Miss Doughjel Noosebomb. Doughjel is planning to go with the "Y" Guy to "Rebel Without A Cause" on Friday, Sept. 12 at 7:00 p.m. in the Crabtree Theatre. She grooves out on James Dean.

After some quick calculations, the "Y" Guy formulates his plan:

Friday, Sept. 12

6:45 Pick up Doughjel for "Rebel Without A Cause"

9:00 Drop Doughjel off at the Stadium for the Dance

9:15 Excuse myself to comb my hair

9:30 Take blonde to "Rebel without a Cause"

11:00 Take blonde home and rush back to meet Doughjel at the Stadium Dance

(Possible excuses:

Couldn't find an open restroom;

Long lines at the mirror;

major problems with one long hair.)

During class, the "Y" Guy realizes he also has the alternative of asking the blonde out for Saturday. (It's a good thing he made some extra dating money from the Book Exchange. He notes that he still needs to pick up his money at 434 ELWC, Academics Office.) He jots out his Saturday activities and dating possibilities.

Saturday, Sept. 13

9:00 "Cram and Exam" to be a student advocate in 368 ELWC

12:00 BYU vs New Mexico "Wear Blue, Wave White"

7 & 9:30 Film Society Presents: "Rebel Without A Cause" in 214 CTB

With the schedule made and the alternatives considered the "Y" Guy sets his devious plan in motion. With a quick inspection of his hair and eyeglasses he slowly saunters towards the blonde with blue eyes. Just as he attempts to sway her with his svelte chivalry, Swen Linly, the offensive MVP of Saturday's game, offers to carry her books.

